The Christian Socialist

The Golden Rule Against the Rule of Gold

The Name of the CHRISTIAN SOCIALIST is Registered in the Patent Office at Washington. TRADE MARK of the Co-Operative Printing Company

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Shall the Christian Socialist Perish?

What Will You Do to Keep Its Glorious Message Ringing?

By HARVEY P. MOYER

For nearly nine years the Christian Socialist has been busy at its special mission of making Socialists out of Christian people, with thousands of converts, some of our best Socialist workers, to its credit.

That this kind of propaganda work is still one of the most important tasks in the Socialist movement is self evident, because the Christian people and their sympathizers are in the majority and we must have a majority to win Socialism ultimately.

Yet, while Socialism is essentially Christian economically and the Bible is essentially Socialistic, the individual teachings of the few atheistic Socialists have been circulated so industriously by the opponents of Socialism that Christian people are very generally prejudiced against Socialism, and thus the growth of Socialism and the Socialist Party has been greatly retarded. HENCE THE GREAT NEED OF CHRISTIAN SOCIALIST WORK, NOT TO MAKE CHRISTIANS OUT OF SOCIALISTS BUT TO MAKE SOCIALISTS OUT OF CHRISTIANS.

We have multiplied and unquestioned evidence that the Christian Socialist is one of the most effective Socialist propaganda papers published. WE CHALLENGE ANY ONE TO SHOW BETTER SOCIALIST PROPAGANDA ARTICLES THAN THOSE FOUND IN OUR LAST FIVE MONTHLY CAMPAIGN SPECIALS!

But, in spite of all this, during the last few months, our workers have so slackened their efforts that we are compelled to call a halt and look this matter squarely in the face. We have more subscribers than ever and our printing bills are large; but, owing to the recent slump of income, we are in debt and must have help NOW!

INDEED, TO BE ABSOLUTELY FRANK WITH YOU, THE STUBBORN FACTS ARE THAT UNLESS OUR LOYAL FRIENDS CAN HELP US RAISE TWO THOUSAND DOLLARS THE NEXT TWO WEEKS WE CANNOT SEE HOW THE CHRISTIAN SOCIALIST CAN CONTINUE!

If the decreased receipts of the Christian Socialist are due to harder times, as is probable, inasmuch as many other Socialist papers, even the good old Appeal, have had similar financial difficulties this year, than we can see nothing else to do than to sacrifice the more; for there never was a greater need for social salvation than now, and never a better opportunity for a hearing; nor is there any other permanent cure for our great social wrongs, oppressions, and crimes than Socialism, and there is nothing better than the CHRISTIAN SOCIALIST to drive home to the hearts and minds of our Christian friends and others the saving truths of Socialism.

If we have lost some of our support because our firm stand, the last few years, for democracy and official morality in the Socialist party has been misunderstood and misrepresented, we can only say that we could not urge the Christian people to come into the Socialist Party without first having done everything possible to make our party all that every moral man and woman must wish it to be. And we have reasons to believe that the moral force of the Socialist Party is stronger today than ever before, and that not a little of this is due to the persistent and effectual work of the Christian Socialist.

We know that the majority of the people everywhere stand for the best in life, for justice, truth, and morality.

We know that Socialism is the only method by which every man, woman, and child in the world may obtain, in the quickest and easiest way, the fruits of justice, truth, and morality, real prosperity, genuine comfort, and true and permanent happiness.

Hence, in view of the present universal moral and social awakening and its greater opportunities for Socialist propaganda work, especially among religious or moral people, we believe IT WOULD BE AN UNPARDONABLE CRIME TO PERMIT THE CHRISTIAN SOCIALIST TO GO OUT OF EXISTENCE NOW THROUGH THE MACHINATION OF ITS ENEMIES OR THE NEGLECT OF ITS FRIENDS!

However, we we do not believe such a grave disaster will be allowed at this critical time, now that our large constituency have been frankly advised of our real financial condition and know our pressing needs.

For, while these needs are urgent and too great for a few of us alone to carry any longer, they are not heavy as compared with the obligations of many other Socialist papers, and may be easily disposed of if all our readers will do just a little lifting together and at once.

ONLY TWO THOUSAND DOLLARS RECEIVED IN THE NEXT TWO WEEKS WILL PAY OUR PRESSING OBLIGATIONS; WHILE FIVE THOUSAND DOLLARS WOULD PUT US ON OUR FEET AND ENABLE US TO PUSH THE CHRISTIAN SOCIALIST AS IT HAS NEVER BEEN PUSHED BEFORE AND AS OUR GREAT CAUSE DEMANDS NOW MORE THAN EVER.

Now, this is surely an easy task for our large host of readers, if they will only ALL get at it.

What is needed and needed right NOW is a general effort all along the line, **JUST AS THOUGH WE REALLY BELIEVED IN SOCIALISM AND WANTED TO MAKE IT A GLORIOUS REALITY.**

HOW YOU CAN HELP NOW

Let us suggest a few easy ways to help us and the cause at the same time, the first and the last being specially helpful under the present conditions:

1. Buy our remaining one hundred shares of stock this week, at $10 per share!

We have hundreds of readers who could take one or two shares each. Many could take more. Be a partner in this great work and share in its rewards.

2. Send us a dollar for two annual subscriptions to the CHRISTIAN SOCIALIST for two of your friends, ministers or others.

As a special inducement to act quickly on this proposition, we will give the November and December numbers free—**FOURTEEN MONTHS FOR SIXTY CENTS, or two subs for one dollar.**

There ought to be **TWO THOUSAND** loyal comrades who will do this much this week to help us. **Will YOU?**

3. Renew your subscription **NOW** regardless of the time of its expiration.

As a special inducement to renew your subscription NOW, before the time of expiration, on receipt of your sixty cents, we will not only extend your time one year from date of expiration, but we will send you also as a premium the following splendid propaganda pamphlets,—Thompson's "The Christian Elements in the Socialist Movement," "Socialist Campaign Songs," Week's "The Socialism of Jesus," and Moyer's "The A B C of Socialism."

Comrade readers, we want FIVE THOUSAND of you to take advantage of this offer **THIS WEEK!** And why not? Can you invest this small amount in any better way than to help out the **CHRISTIAN SOCIALIST** at this critical time?

4. Or help us turn our Christian Socialist literature stock into cash, and, at the same time, put this matchless Socialist literature into circulation by ordering any number of the following combinations:

Three dozen copies of "Socialist Campaign Songs" (16 songs with music), $1.00.

Fifty copies of Week's "The Socialism of Jesus," $1.00.

Twenty-five copies of Thompson's "Christian Elements in the Socialist Movement," $1.00.

Fifty copies of Brown's "Religion of Labor," $1.00.

One hundred copies of any special edition of the **CHRISTIAN SOCIALIST**, $1.00.

"They Must, or God in the Social Democracy," 60 cents, "The Golden Rule Republic," 25 cents; Moyer's "Songs of Socialism," 20 cents; Thompson's "Christian Elements in the Socialist Movement," 10 cents, and ten copies of any special edition of the **CHRISTIAN SOCIALIST**, total, $1.25; all for $1.00

All the above offers represent values way above the price asked. Help yourself, help your friends ,and help the **CHRISTIAN SOCIALIST** by accepting one or more of these offers this week.

AND NOW, COMRADES, IT IS UP TO YOU!

Do you want us to continue to publish such valuable Socialist Propaganda literature as we have been giving you for nearly nine years, especially the kind we have been giving you the last five months?

Will you make this possible by your prompt and effectual reply, **every one of you doing something?**

Or will you assume the responsibility of letting this valuable propaganda paper die?

ACT THIS WEEK! DELAY IS DANGEROUS!

EDITORIAL APPEAL

Dear Comrades: It is with deep regret that we permit the statement and appeal of Comrade Moyer above. He loves the Christian Socialist dearly and has proved it by sacrificing all the time and money he can to make it succeed.

The history of Socialist parpers is a history of sacrifice on the part of many. This paper, because of its particular character, has called for exceptional sacrifice.

Comrade Moyer has not overstated the importance of immediate action. We now owe over $3,000.00; and, while the subscription list is actually larger than that of any previous year, which makes larger printing bills, owing

to the summer slacking up in sub-getting, the income is below expenses and, therefore, the debt is increasing.

Comrade Moyer wanted to say that if our readers did not rally at once with liberal returns in cash the paper would die soon. He does not see how it can live unless there are large returns immediately. No business man could. And it can't. But we did not want that said. And the returns will be larger, now that you know the desperate need of the paper.

And by the grace of God, my hair will be far whiter than it is now, my face more wrinkled, my back more bent, and my heart more broken before this paper dies. It shall not die.

There are two reasons. First. It is too good a paper, too sadly needed by the nation, the church and the party, and has too much heroism of heart and brain back of it on the part of some, including Comrade Moyer. Second, Because it has too many friends in the field.

BUT YOU MUST GET BUSY NOW. Get clubs of subs now. Buy books and stock now. Send money as a donation now.

Some men are reading this that could easily lift our burden with one check. But the chances are the poorer comrades will have to do the work and sacrifice the money. So come along with your single dollars, your fives and your tens, and may God bless you.—E. E. C.

THE PROBLEM OF SAMMY'S GROWTH

By JAMES L. SMILEY

Sammy is a very vigorous youngster; he grows so rapidly that his chums, older but smaller than he, jocularly call him "Uncle Sam."

However, this rapid growth presents a serious problem; his clothes are getting too tight. What must be done? The question is propounded to four distinguished neighbors, men of affairs, whose wide experiences give promise of wise counsels.

First, an eminent jurist, Judge Wm. H. Taft, is called in. The great man looks the boy over with complacent smile and then issues this profound decree: "That boy should stop growing. His beautiful clothes will be ruined if he does not limit his size to fit them. I believe in living within the constitutional limitations of our first suit. I therefore issue the injunction that he quit growing at once."

Sammy suddenly paled at this stern decree. Would not arrested growth mean death?

Next enters a college professor, Dr. Wilson. He begs to differ with Judge Taft and declares that the boy should be permitted to grow. "But," he adds, "a great blunder has been committed in putting the boy in pants. He started life in dresses. Let him be attired again in the infantile habit—a long, loose dress, wherein he can grow and kick to his heart's content."

Upon hearing this, Sammy burst into tears of indignant protest. "Be a baby again? Never!"

Bang! The door flew open suddenly and in stalked a Colonel of Rough Riders. Upon learning the nature of the dispute, he waved his hand impatiently and thundered: "Don't stop that boy's growth. Don't recommit him to the nursery. Let him grow into manhood, and, if his coat and pants burst, put a strong patch on each rent."

A flush of deep crimson suffused poor Sammy's cheeks, as he faced the shameful prospect of innumerable patches covering his robust form from head to feet. He looks wistfully toward the door for another advisor, and his countenance lightens up as he beholds entering a plain, strong man with benignant smile and kindly appearance.

"Mr. Debs," pleads the boy. "What can you suggest to solve my growth problem?"

"That is simple enough, Sammy," calmly replies this practical philanthropist. "We must remember that clothes are made for man, and not man for clothes. We must, therefore, sacrifice your old clothes to your well being. I shall consequently order our tailor, Mr. Public Ownership, to make you an entirely new suit every year until you attain to perfect manhood."

With this Sammy rushed joyfully into Debs' arms, and the two proceeded together to the tailor, making that date (Nov. 5) ever memorable in Sammy's career.

What Socialism Means

By Edward Ellis Carr

I. COLLECTIVE OWNERSHIP of the Means of Producing and Distributing Wealth, such as Lands, Mines, Factories, Railroads, Mail, Express, Telegraph and Telephone Service, Light, Water and Heat Plants, Stores, etc., so that Private Monopoly, Graft and Extortion will be Impossible, and Rent, Interest and Profit will be Abolished, and All May Have the Full Product of Their Labor.

II. PRIVATE OWNERSHIP of Wealth, such as a Home, Vehicles, Furniture, Books, Pictures, etc., according to the Value of One's Labor. SOCIALISM MEANS THE PUBLIC OWNERSHIP OF CAPITAL, THE PRIVATE OWNERSHIP OF WEALTH; THE PUBLIC OWNERSHIP OF OPPORTUNITY, THE PRIVATE OWNERSHIP OF THE PRODUCTS OF ONE'S LABOR; THE PUBLIC OWNERSHIP OF THE MEANS OF LIFE, THE PRIVATE OWNERSHIP OF LIFE ITSELF.

III. DIRECT LEGISLATION through the Initiative, Referendum and Imperative Recall, so that the People Themselves may Rule Promptly as They Please, in Spite of Councils, Legislatures, Congresses or Courts.

IV. A NEW SYSTEM OF MONEY Issued by the Government Alone, and Limited so that it will be a True Medium of Exchange Only, Not a Medium of Exploitation as Now.

The above may be obtained of the Christian Socialist in the form of a neat post card at 10c per dozen, 50c per hundred. Other excellent cards. Assorted samples, 10c.

A COMPANION TO TRUTH

A Boy's Estimate of Eugene V. Debs

By ROBERT HUNTER

I remember, as a little lad of eight or nine years, walking with my father in one of the streets of Terre Haute. A tall, slender, handsome young man stopped to talk with my father. At first I was fascinated by the way they grasped hands and looked into each other's eyes. I was then impressed by their animated conversation. But they talked on and on until it seemed to me hours in length; and finally I began to tug at my father's coat-tails, urging him to come on. After awhile they parted, and my father said to me very seriously, "You should not interrupt me, Robert, when I am talking. That young man is one of the greatest souls on this earth, and you should have listened to what he said."

From time to time afterward I heard of 'Gene, and many were the stories told of him. Everyone spoke of his friendship for the poor. He could not keep money in his pocket. His wife says he always gives away his clothes to those who come to his door; and he gives his best suits, never his old ones.

Once I was told he had a gold watch of considerable value which had been given to him, and a fireman, who had been out of work for some time, stopped to say that he had a job offered him on the railroad, but he would have to have a watch before he could go to work. Immediately 'Gene took out his gold watch and gave it to the man, telling him to return it when he was able to buy one for himself.

These and countless other stories are told by his fellow citizens. Many of them do not understand 'Gene. His views and his work they cannot comprehend, but every man, woman and child in that town loves him with a devotion quite extraordinary.

They say that a prophet is without honor in his own country, but in Terre Haute you will find that however much they misunderstand the work that 'Gene is doing, there is not one who does not honor and love him.

Ask anyone. Go to the poor, the vagrant, the hobo. Go to the churches, to the rich, to the banker, to the traction magnate. You will find that every single one will say that 'Gene has something which other men do not possess. Some will say he is rash, unwise and too radical. Others will say that he is too good for this world, and that his visions and dreams are the fanciful outpourings of a generous but impractical soul. But ask them about his character, his honesty, his sincerity, and unconsciously many of them will remove their hats.

Some of these statements will seem an exaggeration. But one cannot avoid that in speaking of 'Gene. When one who knows him makes any statement, no matter how moderate, it will seem to others who do not know him an exaggeration.

'Gene has followed Truth wherever she has led. He does not ask what is politic, what is wise, what is expedient; he only asks, what is Truth? He loves Truth beyond all things. She is his absolute mistress, and he has gone with her from riches to poverty, from popularity to unpopularity. He has gone with her out of great positions into small positions. He has stood up for her against all men. For her he has seemed at times to sacrifice all earthly gain, and to accept without one pang of regret misunderstanding, misrepresentation and almost universal condemnation. For her he has been momentarily one of the most popular men in the country, and for her he has been momentarily one of the most unpopular men in the country. He has been her companion when everyone believed in her, and he has been her companion when to believe in her meant to go into prison stripes, behind iron bars.

Sometimes I have differed with 'Gene. I have said to him that what he was doing was unwise, impolitic, dangerous. At such times, under such criticism, he is always kindly but undeterred; and it is his conscience that answers you back and says, "But is it right? Is it true?"

Shortly after I left college I went to live in one of the most poverty-stricken districts of Chicago. One Sunday it was announced that Eugene would come there to speak. Thousands came to hear him, and overflowing the hall a multitude waited outside to hear him speak from a truck. After waiting for two hours perhaps, 'Gene came out and began to speak. Most of the audience were foreigners who could hardly understand a word of English, and as I heard his beautiful words, and saw their wistful, earnest faces, I felt that something more powerful, penetrating and articulate than mere words was passing between the audience and the speaker. For a moment it seemed to me that a soul was speaking from the eyes and frame of 'Gene, and that, regardless of difference of language and all the traditional barriers that separated him from the multitude about him, they understood and believed all he said. I remember how my heart beat and how tears began to flow from my boyish eyes. I was ashamed for fear some one would see me. And it was not because of anything that 'Gene was saying. It was solely because of something back of the man, something greater than the man, something bigger, more powerful, and more moving than any words or expression. And after the thing was over I went to him, helped him on with his coat, and fondled him as I would my own bother. And as we went away together there kept coming into my heart the words of Ruth:

"Entreat me not to leave thee or to return from following after thee. For whither thou goest I will go, and whither thou lodgest I will lodge. Thy people shall be my people, and thy God my God."

What the Church May Learn From Socialism

By Rev. G. D. Yoakum, Pastor Pilgrim Congregationalist Church, Hannibal, Missouri

The church of Jesus Christ is today in a strange and sad condition. It lacks enthusiasm and is deficient in vision; it is barren of social fruits and seems to have no distinct message for humanity. To convince ourselves of this we need only to reconstruct the life of the early church, and with it as a background judge the present institution.

The early church had a definite work to do. On every side it touched an unrelieved paganism, defiling and vicious. Against that moral darkness the Gospel of Christ glowed like a great light. The business of every convert was to become a torch, not merely a torch-bearer, but himself a light to shine unto God's glory in the darkness. **And they saved men.** In those days conversion was not what it often is now, the mere acceptance by a morally just man of Christian dogmas, but a complete washing of man's filthy, iniquitous, self-centered soul and the acceptance of a totally new set of morals. So the church had a clear mission, and every new convert fanned the flame of its enthusiasm, and was at once the rewarding fruit of past labor and an incentive to greater toil.

And the early church had a vision. It foresaw the coming of a day when the Gospel of Christ should be everywhere believed and obeyed. Little wonder it spread like an autumn fire and speedily filled the earth with ministering apostles and singing converts, for it had what a sin-sick world wanted and gave it in all faith.

* * * * *

It is a long way back to Ephesus, Antioch and Athens, and I believe we can learn from the propaganda of Socialism, whose advocates labor and preach before our eyes, under conditions with which we are all familiar, the same lessons that the ancient church would teach us.

Sincere Earnestness of Socialists

In the first place the church can learn again the power of consecration and enthusiasm. The majority of men as they enlist in moral or social undertakings are not first moved by logic but by some convincing personality. **A man on fire with enthusiasm for the message he preaches is himself more eloquent than any word he may utter.** Not only in Paul's day nor in his special business alone, is the evangelist a living epistle known and read by all men; the personal embodiment of truth is everywhere and always the most attractive, most intelligible and most convincing revelation men have. The mere fact that a Socialist will mount a soap-box and proclaim his views on the street-corner, defying the jeers of men and boys and the bark of dogs, puts the stamp of genuineness upon his message. We may not believe what he says, but we will reserve our scorn for the man who is insincere. And in proportion to a man's enthusiasm, until it nears fanaticism, will be his power to hold his audience.

The Church Must Become a Fighting Force

The church has apparently passed its enthusiastic stage. The conquest of new territory arouses in men all dormant fire, but the mere holding of ground is not calculated to maintain any great amount of interest. The church must get hold of a new message and begin a new conquest. It will be the old Gospel, but emphasized at a new point. In my judgment it must be social, and not so exclusively individual. **The world waits for the Christianizing of the group life, and for the conscious acceptance of Christian principles in business and politics as well as in the church.** In other words, to stand for some of the things Socialism pleads for and support these with the prestige and wealth and learning of organized Christianity. When we get their vision of social need it will beget in us their enthusiasm and the church will live again in primitive joy and power.

This will have a beneficial effect upon the church. We who have been thinking about small things will have great things to think about. We will begin to form large plans and fight strong foes. Instead of begging for our living at the rear doors of houses, we will again be marshalled as a fighting host and will earn our bread. Our languor and cynical indifference will vanish, and our hearts will beat proudly to the music of drums and all the "pomp and circumstance of glorious war." What the church needs is more battle and less bottle, more of the hardships of the world's persecution and less of its blighting flattery. And it will come the moment the church seeks to change these evils that the world loves and profits by.

The first thing the church can learn from Socialism then is that power and life come with a distinct call to service, and especially to Social service. In addition to that great fact the church can learn from Socialism some of the conditions that cry aloud for remedy.

Robbery by Wage System

Without attempting to discuss fundamental principles in this paragraph, let me at least say that the system that says a man may hire a laborer for what the laborer can demand for his services in an open competitive market is a wrong system. To pay a man $1.50 a day for $3.00 worth of work just because a man standing behind him in the line offered to do it for that, is robbery, just as if you held a revolver in his face and put your hand in his pocket. It matters not what tool you use to subdue him, your gun or his necessity, in either case you have taken his goods and broken the commandment which says "Thou shalt not steal." The law of supply and demand may justly regulate some prices, but the price of a man's labor must not depend upon the number of men who happen to want jobs when he does. Without even stopping to consult my Bible, I say it is not right to take all of a man's time and strength and then give him less at the week's end than his family can live on. And the men who dole out two and three dollars a week to girls for six days' labor, and then go home to their families and their churches saying complacently, "I have done no wrong," had better be praying for the merciful millstones to hide them from the terrible wrath of God.

In the name of Jesus I call on the Church to assert the rights of men and women as being infinitely more precious than the claims of Mammon, with which they come in conflict.

Prizes Too Few

Again, the church ought to recognize that every man deserves a chance at the world's wealth. Not that he should have a chance to become rich, but that he would have opportunity to prosper according to his diligence and wisdom. Commerce and industry as they are now organized offer that chance to some, but they do not offer it to all. This is the time of splendid achievement, and we are justly proud of our immense factories, railroads, banks, and the brilliant men who can manage them. But the prizes are too great and too few. I do not believe that one farm of 10,000 acres presided over by one master farmer and worked by 100 hired men is better than sixty small farms owned and worked by independent farmers. Nor do I believe the increased efficiency of the big factory has compensated us for the little men it grinds out along with its other products. To be a cog in a machine that is making something you scarcely ever see does not develop character, nor can it satisfy the creative instinct of us sons of the Creator. The stuff turned out is not, or should not be, the end of the factory owner's concern; he should ask also how his men have labored, and with what effect upon themselves. And when he finds that effect unwholesome, he ought to agree with us that his factory system is wrong, even though profitable.

Men's spirits are broken when they find themselves unable to pass a certain line in their financial affairs. To be baffled again and again by artificial hindrances to prosperity makes men cowards and fools. Nothing succeeds like success; nothing fails like failure. To hold up the presidency before the eyes of a man 40 years old is not so great an incentive as to show him the possibility of getting a job better than the one he has. Men who labor by day or week need the feeling that they can actually attain to a modest position of independence.

Give a man just enough to live on and he will have no financial pride or interest. He will not keep up his house, nor try to own his own home. He will spend his money in saloons and make of his poverty a double curse. If, however, he can put by something each month, he begins to plan for larger things; he thinks of buying a house; he dreams of a bank account and of a better life with better companions; he resolves to get some clothes and go to church again and make something of himself, as his mother used to say he would.

That is the third thing the church can learn from Socialism—the value of giving a man a place for his feet on the earth that he may have the opportunity to look at the stars. We cannot have the noblest race of men so long as 90 per cent must be mere servants; our men must be lords and captains and creators in the interest of the development of character. It can be done, and the church must proclaim its urgent necessity.

Serve or Perish

In conclusion, let me remind you that God did not organize the church, nor did he organize the Socialist party. These are our human devices for the spreading of truth. God labors indifferently through them. If the church will not hear His call and deliver His message, and the Socialists will, then the Socialists become at once His chosen vessel and His peculiar people. He can raise up children unto Abraham from the stones of the street. Our history as a church counts for nothing. He asks only how faithfully we labor now. Will we minister to His oppressed humanity? Then we shall thrive. Do we turn a deaf ear to its wails and woes? Then the grasses of forgetfulness will wave over our dust and the places we once occupied will remember us no more.

DIFFERENT METHODS OF FARMING

By J. W. Bennet

Farming is perhaps one of the most necessary and healthful of occupations unless it is that of owning the trust that furnishes the machinery.

The farmer farms the ground and the trust farms the farmer. Of the two occupations the fellow that farms the farmer gets more returns in proportion to the labor expended than the one that farms the ground.

The ground is at the mercy of the fellow with the plow and the fellow with the plow is at the mercy of the trust that makes plows and other machinery. Machinery is an important factor nowadays in farming.

Land, labor and machinery are the three links in the chain of this important industry. The great trouble with farming is that the links are unconnected and scattered around in the hands of private owners. Two of these owners have got a lead pipe cinch on their particular link, with the fellows that own the machinery in the lead, and the owners of the land a close second.

Of course labor is the basis of all life. Without it there would be no productive land or workable machinery, but at present it appears to be the weakest li in the disconnected chain.

William of Normandy conquered three million Anglo-Saxons with sixty thousand organized men. The Anglo-Saxons have established a great empire, but they arose by becoming a part of and extending the principle of King William's organization. And in a very similar way have a small bunch of trust magnates conquered the American farmer and workers in general, and in the same way will we arise and become powerful. We must arise and take possession of organized government and industry.

LABOR'S LONGING

By John E. Nordquist

You gaze at rich men's families
And admire their raiment fine,
You think how those tasty garments
Would become a child of thine.

You marvel at rich men's houses,
Luxurious, spacious, bright.
Often you long to own one;
You dream of them by night.

You wonder at rich men's tables,
At many a tempting spread.
Though you long for costly dainties,
You appease your hunger with bread.

Why don't you revel in riches;
You, who do the world's work?
Why shouldn't the rich grow richer,
When election duties you shirk?

If you're tired of heart-sick longing,
Then roll up your sleeves and fight;
Be a volunteer soldier of labor
'Till you gain your God-given right.

Comrade, you that are waiting
For the wealthy to pity your plight.
Come—join in the battle royal;
Put the famine spectre to flight.

You'll gain for yourself and family,
All the comforts for which you long,
If you vote for the socialist program—
It's the way to undo the wrong.

LUNN DOES THINGS

The capitalist papers have been forced to recognize the practical achievements of George R. Lunn, the Socialist mayor of Schenectady, N. Y. The following story appeared in about 50 papers throughout the country, apparently it being a syndicate story:

"When the Rev. George R. Lunn was talking from a cart tail as a Socialist candidate for mayor last fall, the business men of the city were shaking their heads, and saying what a terrible thing it would be to elect a man like this, who was not a business man at all.

"'Well, I'm a people's man,' remarked the preacher. Thereupon the people elected him—a Socialist parson—mayor of Schenectady.

"Lunn hadn't been mayor long when he began showing the 'business men' of Schenectady what a bad 'business man' he is. The first group of capitalists to whom he gave a practical demonstration of his very inferior ability in the commercial line were the ice dealers, who were charging very high prices.

"Lunn announced that the city would sell ice this summer. Moreover, when freezing weather came he didn't forget. He cut ice.

"The ice dealers, being 'business men,' found out that the city could not legally sell ice. 'We'll call it congealed water," responded Lunn. 'You know the city has license to sell water.' And the city continued to sell ice—or rather 'congealed water.'

"The ice dealers got busy again and got an injunction from Judge Rudd of Albany preventing Schenectady from selling ice OR CONGEALED WATER.

"Next day the real 'business men' discovered that a new firm, 'George R. Lunn and Associates,' had bought at public auction the city's supply of unsold ice and had ordered more from Troy and were peddling ice to Schenectady citizens at cost price, plus just enough to pay for handling. This price was 25 cents per 100 pounds, whereas the dealers were charging 40 cents. Most every one in Schenectady now saves at least a dollar a week on the ice bill.

"But this isn't all of the 'business' that Mayor Lunn is going to show the people of Schenectady.

"First he is going to do the same thing with coal that he did with ice—he's going to sell it this winter to the people at cost plus just the expenses of handling. Of course, it's going to be a very difficult job for 'George R. Lunn and Associates' to get coal—the 'business men' will see to that. But a look at Lunn's eyes—he's almost all eyes—as he tells you that 'We Will DO IT' convinces you that he WILL.

"And right after Lunn gets the coal business started, he is going to start a real big grocery business where people can buy green stuffs and fruits directly from the farmers, and can get provisions also at practically wholesale prices."

THE REAL ISSUE

By Mary L. Geffs

What is the real, bed-rock issue of this campaign?

The working man who arose at the back of an audience being addressed by William Howard Taft four years ago and asked, "What is a working man to do when out of employment and starving," stated the issue.

He stated it fairly and squarely and put it up to the candidate for president in a way it had never been put up to a candidate on a capitalist ticket before. There was no dodging it, and the vast audience and the starving man awaited the candidate's answer. They say the perpetual smile faded and the candidate's face took on an expression of seriousness as he gave the only answer he could give, and the one that should never be forgotten by the class to whom given. He said, "God knows."

An apology would be due the public for springing this ancient story at this time but for the fact that it is not among the things ancient that are past and gone. It is the living soul of the issue of this campaign and it is pressing for an answer today with even greater force than four years ago.

It should be the slogan of the Socialist party in this campaign since the Socialist party alone holds the answer.

Mr. Taft not only acknowledged his own ignorance in the answer he gave, but he also acknowledged the utter inability of the party he represented to meet the question. Mr. Taft was elected by the votes of the working class. He could not have been elected without. And if God knew four years ago, He has not yet revealed the secret to Mr. Taft, for today he is still unable to answer the question or meet the issue it raises.

There is but one answer to the question and capitalism dare not give it. It would be suicidal. Socialism alone can give it. It is found in that plank of its party platform called "Unemployment." The kernel of the nut is in the first clause of the paragraph. It declares for the "Immediate government relief of the unemployed by the extension of all useful public works." The starving man is "unemployed," therefore all he need to do, after he and his class have voted the party of their class into power, will be to go to the proper authorities and say, "I am out of employment; I claim the promise." And the Socialist government need ask but one question, "In what department do you prefer to work—reforestation, reclamation, conservation, storage or development?"

And, be his answer what it may, the starving working man will be employed "directly by the government under a work day of not more than eight hours and at not less than the prevailing union wages."

Lives there another party today that can give the starving workingman this answer?

The Austin Dam

I enclose a clipping from the Philadelphia "North American" of October 10 which illustrates the fact that even the capitalist press is awakening to the fact that human life is the cheapest and least protected commodity in which our corporations deal.

Man's Inhumanity to Man

To the Editor of The North American.

The Austin dam broke. Two towns destroyed, lives lost, homes wiped out—it is the old story of money greed. Large wealth seems to be accumulated by men who will not accept the responsibilities that go with it. Under the guise of corporations, vast injustice is visited upon the people. Men seem to get on top the financial heap who look upon their their fellow man not as a "brother," but as a lemon to be squeezed, as something to be crushed. The long line of train wrecks, mine disasters, factory fires, food adulterations, election thieveries, robber tariffs, political and industrial extortions, all point to man's inhumanity to man.

We are approaching a most important election, and surely the people will pause and think out a remedy for the protection and welfare of common humanity.

Argus.

The catastrophe to which the writer of this article refers is indeed appalling and so cold-blooded as to be almost unbelievable of men living in a so-called civilized Christian era. The dam was built in a ravine above the town of Austin, Pa., being completed in 1910. The owners were the Bayless Paper Company, and the dam furnished them water to operate their mill at Austin. Instead of going to solid rock with the concrete breast, it was built on a loose shale bottom and then filled. Imagine a wall of concrete fifty-four feet high holding back 500,000,000 gallons of water and resting on shale! The result of attempting to fill the dam in 1910 was that the concrete breast slid eighteen inches forward and cracked. By quick work with dynamite the town was saved then and an attempt was made to patch up the unsafe breast. After this was done to the satisfaction of the owners the dam was again filled with the result that seventy-five human beings in Austin were drowned like rats in a trap, hundreds had the savings of a lifetime wiped out in a few brief minutes and indescribable desolation spread where before peace and contentment reigned.

Well may you ask, "Why did the authorities permit this corporation to endanger the town?" The answer is easy when the conditions are explained. The ablest lawyer in Austin, State Senator Baldwin, is counsel for the paper company; the president of the borough council is a superintendent for the paper company; and almost every man, woman or child in Austin was dependent either directly or indirectly on the same paper company for a living. Who was left in authority who could protest and be allowed to live? Was there ever a better illustration of the principle of "economic determinism?" Men who could have taken action to prevent this "accident" (?) were restrained by the almost certain loss of work or business if they opposed the corporation.

I wonder how many Austin floods and like calamities will be required to awaken the American people to the fact that we are money mad. Yes, this is "the land of freedom and opportunity" where our children hear at school such phrases as "man is born free and equal" and the Constitution guarantees to all the right to "life, liberty and the pursuit of happiness." Such noble platitudes are a mockery in the light of conditions as they are.

Yours for real Christianity,

E. K. Lessig.

DON'T LET THE FOOLERS FOOL YOU

By Benjamin Keech

The same old lies, in the same old way, the same old falsehoods day by day; the same old gents, with the same old look, the same old carefully baited hook; the same old frauds, with the same old smile, fooling the voters all the while; the same old plots, oh, so nicely made! the same old blasted hopes, low-laid—the same old rascals dot the land, ladling dope with a lavish hand. They fooled you slick in years gone by; shall they do it again? Oh, me! Oh, my! They got you once with their tricks galore—shall they get you now as they did before? The only thing they want of you is to help them make their graft come true. After that you may go to grass. The remedy here we wish to pass: Just change the system right about; vote the toilers in and the spoilers out. The more we work for our own good cause, the more we'll scare 'em to make good laws; the more we vote for ourselves, by gum! the more we'll make our business hum. We may not win our fight right now, but we'll win it some time, anyhow. And the more we vote ourselves in power, the sooner we'll hasten Labor's Hour; till at last we'll have 'em beat for fair—there won't be a grafter anywhere. So vote for yourself. Let the grafters squeal. Be deaf and dumb to their wild appeal. The Socialist's way is the only way to make your dreams come true, some day.

The harrowing account of conditions in the lumber camps of our Southern states, as given in another column, should stir to indignation and horror the heart of every reader. This in "Free America!" Mammon rules here with a rod of iron, tyranny and a fiery furnace of want and woe. Talk against his baleful power all you can, but, remember, Socialism alone is able to overthrow him. Not until the people collectively through government own the timber, the mines, the mills, the railroads, etc., may we hope for relief.

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RING OUT THE OLD
By HUGH POWELL STEVENS

Ring out the old, ring in the new,
The day has come when those who do
The work of earth shall rule it too.

Away with graft and sordid greed,
Away with crime and bitter need,
Stand with your class in word and deed!

God gave the earth to His children all,
And taught them by His Son to call
"Thy kingdom come" lest ill befall.

But faith less works is futile when
The stronger of the sons of men
Oppress the weak beyond their ken.

Workers of the world, unite!
With numbers overwhelming smite!
The ballot is your sword of might.

* * *

SOCIALIST PARTY CANDIDATES

For President of the United States: **Eugene Victor Debs.**
For Vice-President: **Emil Seidel.**

Two million votes for Debs and Seidel this Fall would scare the capitalist parties into passing more genuine reform laws in the interest of the common people than would otherwise be enacted in ten years of Progressive control. When the Socialist vote rolls high in any nation the capitalist reformers move much faster.

Let every one who believes that Socialism ought to be adopted, whether soon or late, vote the Socialist ticket this fall. Vote for what you want, whether you get it now or not. Do not be deceived by promises of mere reform which can not be successfully worked out, even if attempted, under the capitalist system. We must change systems.

* * *

AMERICAN KINGS

"Freedom of An American Citizen" at Standard Oil Plants

Low Wages and Fear of Discharge the Same as Before Trust "Dissolution"

A representative of the Chicago Tribune has been visiting the plants of the Standard Oil Company and its "fragments" since the famous "dissolution" and reports that the workmen are manifestly afraid to talk with him lest they lose their jobs.

No union organizations are allowed among the workers, and anyone seen talking with a union organizer is soon discharged. Therefore, the men will not talk freely to strangers, nor say much about labor conditions to each other, for fear they become marked as "agitators," as many of them have families to support and dare not be idle while looking for a new job under the doom of the murderous blacklist.

About all the Tribune reporter could get out of any of the men, and they who would talk at all were exceedingly few, was:

"Nothing doing in the pay envelope" since the "dissolution."

"Hours of labor same as ever."

"Oh, what's the use? I've got troubles enough now," said one as he walked away.

Others shook their heads and would not reply.

"You can't get much out of them here," observed a young fellow who had heard the reporter questioning the men. "Can't you see you're right under the office windows? These fellows are afraid they'll be fired for talking to a spy."

"Say, ain't you afraid of getting your block knocked off?" said one man to the reporter. "Mebbe you're a spy for the Company, for all we know. If you are you can tell them there aint no union men here."

Having gained all the information from the workmen about wages and working conditions that he could, the reporter went to the office of the company and was curtly informed by the president that he "did not care to discuss any of these matters."

Certainly not. "Nothing to arbitrate" with the workmen, their impoverished families, or their friends.

There are kings in America, but they are not the long flattered workingmen who vote. They are slaves, afraid of losing their toilsome, ill-paid jobs, lest their children starve in a land of plenty. In this respect, they are worse off than chattel slaves, who had no fear of losing their jobs, and whose children were too valuable to their owners to be allowed to suffer.

A TARIFF PLANK OF THE BULL MOOSE
By ROBERT HUNTER

I find in the platform of the Progressive Party the following rotten timber.

"Primarily the benefit of any tariff should be disclosed in the pay envelope of the laborer."

Now for fraud, deceit, delusion, trickery, and hokuspokus, I have never seen the equal of that.

I am willing to credit the leaders of the Progressive Party with the most stupendous ignorance the world has ever known, but I can't let ignorance cover that.

The Reverend Dr. Lyman Abbott, Theodore Roosevelt, George W. Perkins and Frank Munsey all know that that plank is twenty-four carat fraud.

When Andy Carnegie wanted a high tariff he bribed labor leaders to come to Washington to plead for a high tariff. They told the committees in Washington that Labor demanded protection from foreign labor, and that a high tariff would give it.

Well, the Steel Trust got protection, and with each year of protection the pay envelope of the steel-worker grew thinner and thinner.

Two highly protected industries are steel and textiles.

If you will read the Pittsburg Survey you will find that in the steel industry the wages approach the point of starvation.

Last spring there was a strike in the textile trades in Lawrence, Massachusetts; did you read the scale of wages paid there? And did you examine the pay envelope of the workers in that trade?

A tariff may be good or bad; it may or may not generally benefit the community, but no tariff that was ever made had the slightest effect upon the actual contents of the pay envelope.

A tariff may affect the cost of living, but it will not raise wages in any industry. You could put a tariff of a million per cent on steel and it wouldn't raise wages one penny.

Go to Pittsburg or to Lawrence. Go and watch the child laborers that work in the South. Go and visit the hovels of the miserable toilers in Birmingham, Alabama, and you will learn volumes on how the tariff does not affect the pay envelope.

Most political lies have some justification; most political deceits have some debatable points, but this plank is the sheerest and nakedest fraud that I have ever seen.

There is just one thing that can raise wages, and that is trade union organization.

The highest wages in this country are in the building trades, and those high wages are due to trade union organization.

To be sure highly skilled men may keep up wages without organization, because skill is a barrier that performs the same service as organization.

Everybody can't take a skilled job and therefore highly skilled workers suffer little competition. But where great skill is not required the only thing that can affect the pay envelope of the worker is a powerful labor organization.

If the steel workers' union had kept out of the hands of Andrew Carnegie and free from the corruption of certain Pennsylvania bosses that union would have raised wages—tariff or no tariff. Wages would have marched up and up with the growing power of trade organization.

This tariff plank is intended, of course to catch the Labor vote. It is intended to deceive the mass of working men. It is a plea to their self-interest. It is the full-dinner-pail-business all over again.

But fortunately, even working men are beginning to think! And they remember—remember, for instance, Homestead and Bethlehem, and Lawrence.

* * *

WOMAN'S EMANCIPATION
By EUGENE V. DEBS

Had I at my command the fabled horn of Gabriel, whose blast is to summon earth's myriad dead on resurrection morn, I would be tempted to mount high Olympus, crown this hour and proclaim to all the world the emancipation of womankind.

Until that hour strikes, in which the womanhood of the world is freed from economic and political slavery, this earth can never know the meaning of Liberty.

In its final analysis, every burden, every wrong, every injustice of our so-called civilization rests at last its crushing weight upon the womanhood of the world.

For many centuries this condition has obtained. Man has been born of woman enslaved, and he has, in turn, suffered enslavement.

The most glorious feature of the present world-wide Revolution, and its most potent feature for the weal of mankind, is the millions upon millions of women who have bravely and boldly shattered the social and economic shackles of the ages and who are inviting their sisters of every state and clime to join with them in demanding their freedom and enfranchisement.

With the power and responsibility of the ballot will come a mental awakening such as the womanhood of the world has never known.

Intelligent consideration and discussion of the mighty problems of this age will become a part of the mental life of every man and woman, to the great and permanent profit of the race.

Once unlock the fetters that for countless ages have cramped and warped and starved the soul of woman and you have opened the very doors of Heaven.

The political enfranchisement and the economic freedom of women means the birth of a race of freemen.

No event in the upward, onward, Godward course of the race was ever fraught with such portentous meaning as is the emancipation of the womanhood of the world.

And the Socialists of the world welcome their sisters in revolt; with souls aflame and hearts afire we face the rosy dawn of a new civilization, and we welcome woman's emancipation as the harbinger of the glad new day.

* * *

And, remember, you who are not fully convinced of the desirability of the Social Revolution, but desire "immediate reforms," TWO MILLION VOTES FOR DEBS THIS FALL WOULD SCARE THE OLD PARTY POLITICIANS INTO PASSING MORE REFORM LAWS DURING THE NEXT TWO YEARS THAN THEY OTHERWISE WOULD IN THE NEXT TWENTY. For "something right now" and for a grand impulse toward the Co-operative Commonwealth, vote the Socialist ticket this fall.

OUR LIVE ONES

In the absence of the regular editor, who is still absent on her extended lecture trip, we will let "Our Live Ones" speak for themselves and shall hope that their words and works may be as inspiring to our readers as they have been to us.

Comrade Berwick, who seems "always abounding" in zeal for this cause, sends the assurance that "Again and again I say, God bless you and yours in this work of the **Christian Socialist.**"

Likewise Comrade Anderson, who proves his faith by his works in sending for $10 worth of literature, says: "May God richly bless you in your noble work. I am sure He will. In due season you shall reap if you faint not."

Another comrade writes: "Don't let me miss a number. I read it and pass it along."

From Du Quoin, Ill.: "I want your paper as long as it is published, and will have it as long as I can raise the price. Hope it may increase in power and influence until the co-operative commonwealth is established along the lines you advocate."

An Indianapolis comrade says: "I am well pleased with this method of preaching the gospel."

Another comrade in Salem, Ore., evidently feels the same way. In ordering 20 copies per issue for six months for distribution in his church he says: "I am already distributing five copies and I want to give them some more." Now this is our field, and this brother's method is the most effective way of reaching it. How many more will do likewise?

"Please send sample copies to a young woman ———, who says you can't serve Socialism and be a Christian." The C. S. has helped many to see the fallacy of this argument.

Muskogee, Okla.: "I regard the **Christian Socialist** as the very best Socialist paper in this country. I cannot do without it. The Special numbers are all par excellent. I hope to send for some bundle orders soon."

We confidently hope that soon every issue may be a special par excellent.

A comrade pastor in Pennsylvania, in sending in $9.50 for subs and books said: "I wish I could do a whole lot." We wish it were possible for a whole lot to do as much, and we could make the paper a vastly greater force in its special field.

A hustling worker in Philadelphia has bought and distributed five hundred and forty copies of the **Christian Socialist** among church members and ministers, and observes that "many have at least changed their attitude toward Socialism." If such work were duplicated in a thousand churches the leaven would work mightily. Where such work is not practicable, other methods can be found.

Comrade Foubester sends in a $5 order for song books, bundle orders, etc.

Comrade Dertinger, $5 for Campaign Specials to distribute at a county fair.

Comrade Van Camp of Oregon is clearly an agitator. He sends cash for sample copies "to distribute to about twenty-five who have asked for samples."

A North Dakota subscriber thinks "the Campaign Special is a dandy" and orders 100 copies. Another old-time worker ordered 200 copies of same number. He says: "This is a fine number. I am especially pleased with the article, 'The Socialist God.'" By the way, it was necessary to print 10,000 extra copies of this number, so it can still be had in bundle orders.

Comrade Baker of California chooses this way of doing her share: "Accept this amount ($5) to help your good work along."

A comrade in Mobile, Ala., looks out over the waters and exclaims: "By the eternal gods, the ship of Socialism is rising above tidal waves and is headed straight for the Promised Land, and the **Christian Socialist** is at the helm."

And now comes a word of commendation from an Ohio pastor whom the truth has made free: "I am finding great profit in your paper; have cast in my lot with the common people and am now pursuing a course of reading that will, I am sure, make my pulpit and social work of more worth to humanity. The recent special numbers have been of splendid interest and value."

A PETITION FOR INTERVENTION IN LOUISIANA

Honorable Wm. H. Taft,
President of the United States,
Washington, D. C.

Your Excellency:

The daily papers of even date, September 9, 1912, report that you are seriously considering the calling of Congress in special session for the purpose of authorizing intervention in Mexico, on the ground that there American citizens have been "robbed, assaulted and even murdered." Should you issue this call, we petition Your Excellency to at the same time ask Congress for authority to intervene in the state of Louisiana, for here a republican form of government no longer exists, all the guarantees of the Federal and State constitution having been overthrown by a combine of corporations known as the Southern Lumber Operators' Association.

As ground for this petition, we set forth the following acts and inhuman deeds: The Association, operating over several Southern States, has established a "clearing house for labor" and no man, today, can secure employment in the southern lumber industry, unless he takes an anti-union oath and signs an employment application blank releasing everyone, except himself, from legal liability; it has, through this "clearing house," black-listed and hounded from state to state more than one thousand men, thereby causing them, their friends and families untold suffering; it holds thousands of other workers, especially the colored people, under conditions that are nothing short of peonage; it has fenced in whole towns, even including the United States postoffice; it forces us, the postoffices in the timber belt being nearly always in a company commissary, or under the company's control, to register large amounts of our mail or it never reaches destination, the Association thereby committing against us what it cries from the housetops we are intending to do, sabotage in one of its worst forms; it has imported into the States of Louisiana, Texas, Arkansas and Mississippi an army of gunmen of the worst and lowest type and these thugs have been commissioned as deputy sheriffs by the local authorities and turned loose to carry on their trade of promoting lawlessness and murder. A few specific cases will prove to Your Excellency that we have not overdrawn the picture of conditions existing in the southern lumber belt, especially in Louisiana, though its state government is now in the hands of "Progressive" Democrats and Republicans.

Several months ago President A. L. Emerson of the Brotherhood was assaulted in Lake Charles, La., by General Manager Sheffield Bridgewater of the Industrial Lumber Company, knocked down, and nothing was ever done to Bridgewater; at Zwolle, La., Organizer Wiggins was only saved from being lynched by the thugs of the Sabine Lumber Company by the timely arrival of union men and sympathizers, and not one of these thugs was even so much as arrested; at Oakdale, La., on July 6, 1912, a thug of the Industrial Lumber Company fired two shots from a rifle at H. G. Creel, and when Creel attempted to make an affidivit against his would-be assassin, he was told he "could not do so, as he was not a resident of Louisiana," and when he finally made the affidavit, the thug was immediately released on bail; on July 7 while the Brotherhood and its allies were holding a meeting on the public road at Grabow, La., they were fired upon by gunmen concealed in several different places on the plant of the Galloway Lumber Company, three men were killed outright, two unionists and one gunman, and forty or more wounded, one of whom has since died, a unionist, making a total of four deaths on account of the Grabow "riot."

Though women and children were in our assembly, the meeting was fired upon by fifteen to twenty gunmen, using pump guns and rifles loaded with buckshot and soft-nosed copper cased bullets, which last is a weapon we understand the laws of war prohibit being used even against savages. Immediately following the trouble, our people were arrested and indicted by the wholesale and there are now sixty-four of our men and boys in the parish prison at Lake Charles, La., awaiting trial on three charges of murder in the first degree, while the grand jury released all the sawmill owners and their gunmen. Since this "riot," during the month of August, Carl Cunningham was strapped to a log and frightfully beaten by the thugs of the Great Southern Lumber Company, at Bogalus, La., because he was "suspected" of being a union man, and Wm. M. Witt, at the same place, was called into the company's "police headquarters" for having committed the crime of distributing a few of our appeals for funds with which to defend our indicted brothers, cross-questioned and insulted in the vilest manner for over two hours and then ordered out of town at midnight under "penalty" if he ever returned. Nor is this one-tenth, Your Excellency, of the crimes and outrages that have been committed by the private army of the Association. Contrary to all law and constitutional guarantees, the Association has proclaimed martial law and established a reign of terror throughout the state, and the governor of Louisiana, has ignored all our protests and petitions for redress of these lawless and unbearable conditions: Therefore, Your Excellency, we petition you that you ask or Congress the authority to intervene in Louisiana as well as Mexico, and this petition we make of you on the ground that a republican form of government no longer exists in the state of Louisiana.

Respectfully yours,
Brotherhood of Timber Workers.
By Committee of Defense.
Alexandria, La.

POLITICS IN CHURCH

Experiment of Chicago Minister in Campaign Education

The North Shore Congregationalist church is planning a series of discussions on the issues of the present presidential campaign. The Rev. James S. Ainslie is insistent only "that personal prejudice be buried and that the discussions be purely educational." The following call to action has been published:

"To the men and women of the North Shore church:

"Believing that all are much concerned over the political crisis now confronting us, and that all our people stand for right against wrong, for justice instead of injustice, and that each will do the right in so far as they see the right, yet it has been suggested that it would be helpful, inspiring and enlightening for the members and attendants of our church, and all those in sympathy with us, to assemble in massmeeting for the purpose of talking over in a Christian spirit these great issues and principles and together ask for divine light and guidance that we may acquit ourselves like men.

"We believe the suggestion to be both wise and timely. It is not intended that heated arguments be engaged in, nor will passion and acrimony be given place, but, instead, the subjects for discussion will be talked over wisely, calmly and considerately, purely for the purpose of enlightenment, that each individual on election morning may go to the polls and vote with a clear conscience and with the supreme satisfaction that he is doing his duty as the light has been revealed to him to see the right.

"The cause of the church is the cause of humanity. The work of the church is to make that which is wrong right, and to establish justice wherever injustice is found to prevail.

"Red of Socialism Streaking the Sky"

"We cannot do these things and sit with folded hands. There are political wrongs that must be righted. The red of Socialism is streaking the sky; its tints in the clouds have spread farther into the promise of tomorrow than any of us ever dreamed. The high cost of living has brought us face to face with the bread and butter problem in politics. Wise leadership and intelligent action on the part of the people is the one need of the hour.

"Let it not be said of us that we failed to respond to the cause of humanity in the time of its most trying need, or that we as men and women did not do our duty at the appointed hour. Should our people decide to act upon this suggestion, it is hoped to make it a city wide movement among the churches of Chicago, as they will be advised through the daily press of our action. Let us be leaders and not followers in this struggle for the cause of human betterment."

It is reported that the supporters of Roosevelt are in the majority on the North Shore and the indications are that the chief discussions will be between Progressives and Socialists. The only question now seems to be, "Reform or Revolution?"

The Socialists will have the best of the argument, for the class struggle cannot be mitigated by palliatives, and no deep and effective reform can be achieved without overthrowing the graft system of competition for profit. That would destroy capitalism and establish Socialism.

THE EDITOR OUT WEST

Although needed by the work of the paper at home, and also as policeman for the children in the absence of their mother, ye Editor felt compelled to "take the road" again to speak for the great cause of Socialism during the campaign.

Freeport, Ill.

It was a much appreciated privilege to renew acquaintances with my old friend, J. W. Trainer, at Freeport, Ill., and to be entertained by his charming wife; also to make the personal acquaintance of other comrades at Freeport, especially the Frankenfields, at whose country home near by I was delightfully entertained one afternoon.

The lecture at the Y. M. C. A. hall was well attended, considering the exceptionally bright, warm, tempting afternoon, and "The Mark of the Beast" was delivered with the usual uncompromising directness, clearness and fire. Some ministers were present and the discussion of the theme was continued for an hour after the lecture closed.

Anthon, Iowa

The little town of Anthon, Iowa, has some live Socialist workers in it and near by, not the least of whom is A. J. Rush, who engineered the meeting there. The local opera house was the scene of the lecture which was well attended and received with eager interest.

Sioux City, Iowa

One of the Congregational churches of Sioux City opened its doors to the Socialist meeting and "The Reign of the Working Class" was discussed for two hours. The meeting seemed a rich success in enthusiastic interest. The comments of the comrades and their conduct was generous and pleasant. To J. C. Smith, J. J. Brown and Judge Metcalf the credit is mainly due for the meeting. To the latter I am especially indebted for comradely companionship.

Glidden, Iowa

The opportunity to renew fellowship with my boyhood chum and lifelong friend, Rev. Wm. H. Parker, at Glidden, Iowa, was accepted with joy. His noble wife and exceptionally sweet children were a rare delight. And the pleasure of meeting Mrs. Carr, from whom I had been separated six weeks, was not the least of the blessings afforded by the visit at Glidden. On Sunday night I preached in place of Rev. Parker at the Presbyterian church on "God Is Spirit."

Shambaugh, Newmarket and Clark School House. Iowa

Old Comrade Seth Clark never lets me get by without declaring the message of social emancipation to his neighbors when I pass through that region. He arranged for lectures at three points near by, Shambaugh, Newmarket and Clark School House, at each of which points I lectured six years ago, and I enjoyed several visits with Comrade Clark, being entertained at his son's home, whose wife, and even the bright-eyed baby boy, joined heartily in making my stay pleasant.

Comrade Clark, though a hard worker, is not strictly a proletarian, owning several hundred acres of rich Iowa soil; but he has seen the vision of a redeemed world and spends much time and money trying to get the people to shake all landlords off their backs.

Lincoln, Neb.

The Men's Brotherhood of the First Christian Church of Lincoln, Neb., arranged for my meeting there. The audience was deeply appreciative of the lecture, "Jesus and the Class Struggle," and both the pastor and the president of the Brotherhood proved cordial hosts. Animated and helpful discussion followed the lecture and many expressions of appreciation of the need of a complete social change were expressed.

To Comrades Loper, Burleigh and Wess I am particularly indebted for favors and fellowship, and to Mrs. Burleigh, whose rare conversation and hospitality were much enjoyed.

Here I met State Sec. C. J. Wright and John C. Chase, who are leading the movement to greater unity, growth and success in Nebraska.

As a guest of Comrade Burleigh I attended the City Social Service Club dinner, meeting Judge Frost, its founder, and Prof. Caldwell of the State University, who delivered an instructive and enchanting address on recent social improvements in Germany and other countries. How the professor votes, we did not learn, but no one who talks as he did has any moral right to vote other than the Socialist ticket. And the encouraging thing about it was the general approval and delight with which the audience of "representative people" heard him. There are multitudes of people who are Socialists at heart who have not yet made the discovery. Soon they will find it out—and then.

Nelson, Neb.

The courtroom at Nelson, Neb., was well filled and the audience seemed much impressed by the lecture. To R. H. Heinzle, the local secretary, great credit is due for the hopeful movement there; and, best of all, a number of vigorous, bright, loyal younger men are now in harness to pull the ark along.

Superior, Neb.

Imagine my astonishment when at Superior, Neb., the Chief of Police met me at the train and placed me under arrest—presumably because news of my radical speeches had preceded me. But, instead of taking me to jail, he conducted me to a pleasant hotel and commanded the proprietor to satisfy my needs and show me all proper courtesies; for he is one of the most active, fearless comrades in Superior. R. D. Stratton and others also did their best to make the meeting a success.

Here a unique erperience awaited me—the first of its kind in many years campaigning. A roundup of the streets and stores was made just prior to the lecture and a large audience was gathered in the hall. But evidently some had come expecting a mere vaudeville entertainment of comic stories sandwiched between political platitudes and follies; for when I started fairly on what many regard one of my best lectures, "The Reign of the Working Class," it proved too solid in historical and economic material for the weak mental digestion of some and they began to clatter out by ones and twos. Not wishing the lecture to be ruined by the noise as of cattle marching over the empty floor toward the door beside the platform, I stopped and told the people that I expected to speak an hour and a half longer and that it would be no nickel show but a serious discussion of matters of tremendous importance, and that any who did not wish to devote that time to sober thinking might better go then. Whereupon a dozen or more left in a body and the main part of the audience was undisturbed during the remainder of the lecture which made a deep impress upon their minds. Ye Editor can present a string of jokes and stories that would cause a Texas steer to "stand hitched," but life is too short and our work too important to do that all the time.

Here's hoping for a better chance at Superior next time.

Lebanon, Neb.

Far out in the dry region of Nebraska where the crops have been very poor and the people are consequently feeling "bad times" pressing heavily upon them, the Socialist movement grows apace. At Lebanon J. L. Horton, H. E. Cody, C. M. Blair and other loyal comrades are continually working by circulating literature, talking and arranging for occasional lectures to keep the cause moving onward. The hall was overcrowded. Many stood, some could not get in and the lecturer had a good time. So did the others, judging by the after comments.

Following a prayer by the Presbyterian pastor, a near Socialist, C. M. Blair introduced the speaker in a neat and able manner which suggests that sometime his voice will be added to those of the lecturers who proclaim the coming reign of brotherhood.

One of the happiest incidents of my journey seemed quite accidental, but "God knoweth." As I walked out for exercise a gentleman passed me and, looking back, hesitated and returned, saying: "Are you the man who is to lecture here tonight?" I confessed forthwith, and he, being the principal of the schools, urged me to "come right up and talk to the pupils." What Socialist could resist the temptation to make a speech—especially on Socialism, more especially to children. I surrendered.

The four departments were all marched into the large room and I never had a more appreciative audience. The children's eyes grew wet as I told of the direful conditions under which millions of children live in the larger cities of the world, and especially as I told what Socialist city administrations have done to feed, clothe, and generally care for the children in Lille, Milan, Stuttgart, Berlin and elsewhere. And they nearly fell off their seats laughing at the stories, jokes and sallies that were used to "float" the serious matter into their young minds. We all had a good time, and to these children's enthusiastic reports at home was owing much the crowded condition of the house that night.

Comrades, "a hint to the wise."

Wilsonville, Neb.

Comrade Arthur Beeseley, station agent at Wilsonville, is too wideawake to let a chance like this go by; and hearing that I was to be at Lebanon one night and Alma the next, determined to have an afternoon meeting at Wilsonville if he could catch me on the way. It was a daring plan to have a weekday afternoon Socialist meeting in a Democratic and Bull Moose farming district during corn harvest, but he telephoned the whole region and many wagons, carriages and automobiles had business in town that day. Four loads drove thirteen miles from Lebanon—a compliment the lecturer much appreciated. And there was a goodly audience in the opera house to hear "The Failure of Capitalism" discussed for two hours. The discussion was continued on the street—and perhaps yet in many homes.

E. E. C.

(To be continued.)

MY CAMPAIGN TRIP

(Continued.)

By Mrs. Ella Carr

After completing my dates in southern Iowa I lectured in western Missouri and southeastern Kansas.

St. Joseph, Mo.

I was advertised to speak at the Airdome Sunday evening, Sept. 15. The weather being unfavorable, I lectured at the K. P. Hall. The attendance was not very large, but some present heard their first Socialist address.

The Socialist Local, through Comrade Mrs. Fannie E. Deuser, invited me to come to St. Joseph and their invitation led me to plan my campaign trip west.

Comrade Deuser is one of our most loyal supporters. She has helped the Christian Socialist for years and is indeed a truly noble soul, full of zeal for the cause and a tireless worker. It is seldom that one finds a comrade who works so incessantly for the cause as this comrade who seems to be beloved by all. She must indeed inspire many others by her noble example.

Raymore, Mo.

My dates at Raymore were arranged by Comrades Werntz and Rev. McCord, a Methodist minister who has been a member of the party for years. Comrade McCord introduced me. His speech was a gem and no doubt made the audience wish that he was going to deliver the address. After saying nice things about me, he said my husband was a "real man." I was very glad he had discovered the fact and I much appreciate his saying so.

Besides the two evening lectures here, I spoke by invitation to 21 ladies of the Aid Society of the United Brethren Church while they were spending the afternoon at a quilting bee. Many of our church women are very much prejudiced against Socialism. I left some copies of the Christian Socialist for them and a number of them took them home.

Comrades Mr. and Mrs. Werntz entertained me here.

Nevada, Mo.

Sunday afternoon, Sept. 22, I spoke in the Socialist Hall to an audience of at least one hundred people. My address was well received and splendid comments were expressed at the close. Some of the shop men wanted to get off to attend the lecture but every one of them were required to work, so we had another meeting in the evening, and I gave a brief address for those who could not attend in the afternoon. We also discussed plans of propaganda work and some of the Socialist women promised to join the local. They had but one woman member of the local. The men rented the hall for the year and have fitted it up well. We are sure the women will greatly add to the inspiration of the work. The vote here is growing splendidly and it begins to look as if the Socialists will soon capture Nevada, Mo.

The pastor of one of the leading churches in Nevada preached a Socialist sermon in which he told of his early struggles, how he had joined a labor union and was still a member of it and that he voted the Socialist ticket. Such ministerial courage is indeed refreshing. His congregation has voted to retain him another year and is to be congratulated in having a pastor who refuses to be muzzled.

Comrade F. G. Riggs, the bright, able secretary of the local, and his wife entertained me at their home.

Near Arcadia, Kan.

The comrades of Arcadia were unable to secure a place for me to speak in the town, so Comrade O. P. Hays secured a school house in the country near in Missouri. Most of the audience composed of farmers and their wives, were non-Socialists. They filled the school house and listened well and seemed much interested. Some questions were asked at the close. I was entertained at the home of Comrades Mr. and Mrs. Hays.

Humboldt, Kan.

Here the Socialist Local arranged for me to speak in the opera house. The attendance was over 100. One of the pastors of the city was present and the comments on my address were very good. A large part of the audience were non-Socialists. Comrades Mr. and Mrs. J. S. Lehman were my entertainers.

Eureka

Comrade E. B. Ware arranged for the lecture at the courthouse. The attendance was good and the attention given was splendid. One Democrat came six miles to the meeting and said my address had helped him more than any he had heard. He sat on the front seat and was an eager listener and asked for me to continue my address when I talked about closing after having spoken an hour and a half. Comrade Ware and wife entertained me at their pleasant home in the country a little way out from Eureka.

Independence

Sept. 26 my address was given in the courthouse to a good-sized audience. I was introduced by a very capable woman comrade, who is president both of the city and county W. C. T. U. and who is a very active member of the local. The women here are in the local and are helping it very much. Comrade Walter Salathiel, the able secretary, arranged my date. The cause is growing splendidly in Independence.

Tyro

My lecture at Tyro was given in the Union Church and was arranged by Comrade J. W. Gerrard. He is on the ticket for the legislature and deserves to be elected. The audience here was small but appreciative. There is a good Socialist vote in this little town. Comrades Mr. and Mrs. Orville Barrows were my entertainers.

Sedan

Sunday afternoon, Sept. 29, I spoke to a goodly number in Sedan. The comrades had planned a meeting for the airdome, but the weather did not permit. Comrade G. M. Rathbun introduced me. He is an old soldier and retired Baptist minister, who was first awakened to the greatness of our cause by reading copies of the Christian Socialist. He is now editing the local Socialist paper and has also contributed articles to the Christian Socialist. His beautiful Christian spirit cannot help but be a blessing to the local in Sedan. A number of new locals have been organized in this county and the vote is growing. We had a little informal meeting in the evening at Comrade Lloyd's to discuss propaganda plans and some present promised to join the local. Comrade W. D. McKinney and his good wife entertained me. Comrade McKinney is an old soldier and one of the first workers for the cause in Sedan. The comrades use Moyer's Songs of Socialism in their meetings which add much to their interest.

(To be continued.)

WATTS AT KIRKSVILLE

Kirksville, Mo., is the seat of the State Normal School and the American School of Osteopathy. It is a beautiful little city of about 6,000. A meeting was held at 4 o'clock in the afternoon in the First Methodist Episcopal Church. Comrade Ray G. Hulburt, a young man who is making a mark in the Socialist movement, introduced the speaker. Rev. Samuel Burrows, a young Presbyterian minister who is sojourning in Kirksville, a non-Socialist, asked the Divine blessing upon the meeting and showed